The flowers of global citizenship

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Abstract Global student diversity greatly enhances the quality of education. The authors do not conceive this only in didactic terms but rather, once more, in qualitative terms: Student diversity adds to the curriculum the quality of global citizenship. 'Global citizenship' means that cultural differences and characteristics of all humanity are turned into a common stock for all to draw from depending on time and situation. This is especially relevant in the management of technology across different cultures, which significantly improves if actors make use of the entire repertoire of our common cultural heritage. The authors will give examples and analyse these not only from the process side but also content-wise, thereby opening up the black box of the abstract notion of global citizenship and considering the concrete values and behavioural patterns of which it is composed. The research presented here is of a qualitative nature. It gives an account of experiences and attitudes pertaining to intercultural communication and presents a conceptual framework as well as some rules of behaviour, which help to improve intercultural communication.

Key terms: intercultural communication and education, diversity, intercultural management, global citizenship

Introduction

Not only the 'what' – though in management courses or courses on ethics this also will be the case – but in all circumstances the 'how' becomes different, when a significant number of international students from all over the world enters the classroom. These different ways of speaking, behaving and valuing things also affect the result, especially when, besides merely technical issues, design, management and the institutional environment are a constitutive part of that result. First, the authors will present an example of the differences in ways of speaking and the values playing a role in this. Next, they will describe how these different values affect the result of the learning process. They will present a conceptual framework for a better understanding of intercultural communication and use three examples, which together may be representative of international relations at their university, the Technical University Delft (TU Delft), and give some practical rules for intercultural communication. In the process it will become clearer what the notion of global citizenship means in practice and in terms of content.

Different value sets, mindsets

An anecdote may serve as a paradigmatic example: The course has just started. A small group of international students has been put to work on a policy problem. In the group there are two Chinese, a Columbian, a Peruvian, a Ghanese, a few Dutch and a US citizen. Typically the Dutch and the American take the lead and have a clear opinion straight from the start. The students from Latin American countries follow suit and after a while the Ghanaian is also involved in the discussion. The Chinese students remain silent but attentive. Then one of the Dutch students asks: 'Now … what do you guys think, what actually is your opinion?' One of the Chinese students answers, choosing her words cautiously, and then the Dutch student answers: 'Well, I totally disagree, because … this and this and such and such'. For the rest of the time the Chinese students remain silent.

This anecdote may sound stereotypical and it may even quickly become obsolete , because the attitude of Chinese students too is changing rapidly and of course there are Dutch students too who would prefer first to wait and see in a new group. But the example does show the general difference in mindset, interaction, values and personality, that impact on group behaviour. The Dutch and the American students cannot help but having their opinion ready and start debating right away as that is what they were taught in their educational career as well. They do not even wait until the group appoints a leader, the least thing to be expected, as a Chinese participant once pointed out to one of the authors. If someone remains silent, the Westerners typically will challenge him or her to participate in the discussion. They also do not mind being somewhat rude in expressing their disagreement. In contrast, the Chinese behaviour in general is indicative of a culture of harmony, respect and hierarchy, in which individuals stick to the group and obey authority. Rather differences of opinion are presented as 'additions' and 'supplementary views', and open criticism, at least to those in authority, is seldom expressed. From this background, the energetic and chaotic discussions in a student task group may make students from China or Indonesia, who are not used to it, feel utterly uncomfortable. A Ghanaian student, not used to open dissent and surprised by the fact that the group process itself was supposed to lead to consensus, asked one of the authors: 'If everybody is allowed to have an opinion, then who decides?'

A common stock of intercultural values as a repertoire for global citizenship

Often such cultural differences are either played down, because mutual respect is supposed to solve all misunderstandings, or they lead to judgmental stereotypes and obstacles in cooperation. How do we take such cultural differences out of an atmosphere of being too sensitive to discuss them openly? Here we will follow the middle way and openly discuss such general differences, while keeping in mind that no individual merely exemplifies the general picture. By following this middle way stereotypes can be discussed openly and obstacles for cooperation can be named and overcome. It is the merit of the work of Hofstede and Hofstede (2005), and Trompenaars and Hampden-Turner (1999), to have investigated such cultural differences quantitatively in terms of the values of national cultures, which made such differences undeniable even though also their work can be categorized as generalizing and stereotyping. It should always be dealt with as a first rough approach.

In order to create some order in the long list of cultural differences we propose four key concepts for categorising cultural differences, to which others can be related in a secondary or derivative way. Human relationships can be categorised as consisting of *hierarchical* versus *egalitarian* relationships, and of *belongingness* to the group or *standing alone* in opposition to

the group (Trompenaars and Hampden-Turner, 1999). On the one hand these different types of relationships have to be dealt with by each culture, but at the same time, though generalizing, it can be maintained, that different cultures specialized on and developed a particular set of such values (Rosenstock-Huessy, 1981, 1973):

1. *Hierarchical relationships* can be found in systems of labour division, companies and organisations, everywhere where command and control dominate. They are unavoidable everywhere, where the material or object side of our existence needs to be coped with.

2. *Egalitarian relationships* can be found in friendship, marriage and other social and political formations, everywhere where people are somewhat independent of each other and cooperating on a voluntary basis. There they have to create a common horizon by means of a dialogue between independent subjects.

3. *Group belongingness* and identification form a constitutive part of any culture or subculture sharing a common history. Tradition and collective symbols turn the members into a 'we', sharing the same past.

4. *Standing alone* in opposition to the group is the experience of any person taking up a vacant responsibility or advancing into novelty and uncertainty, finding creative solutions, opening new alleys into the future.

We can visualise these relationships as shown in Figure 1.
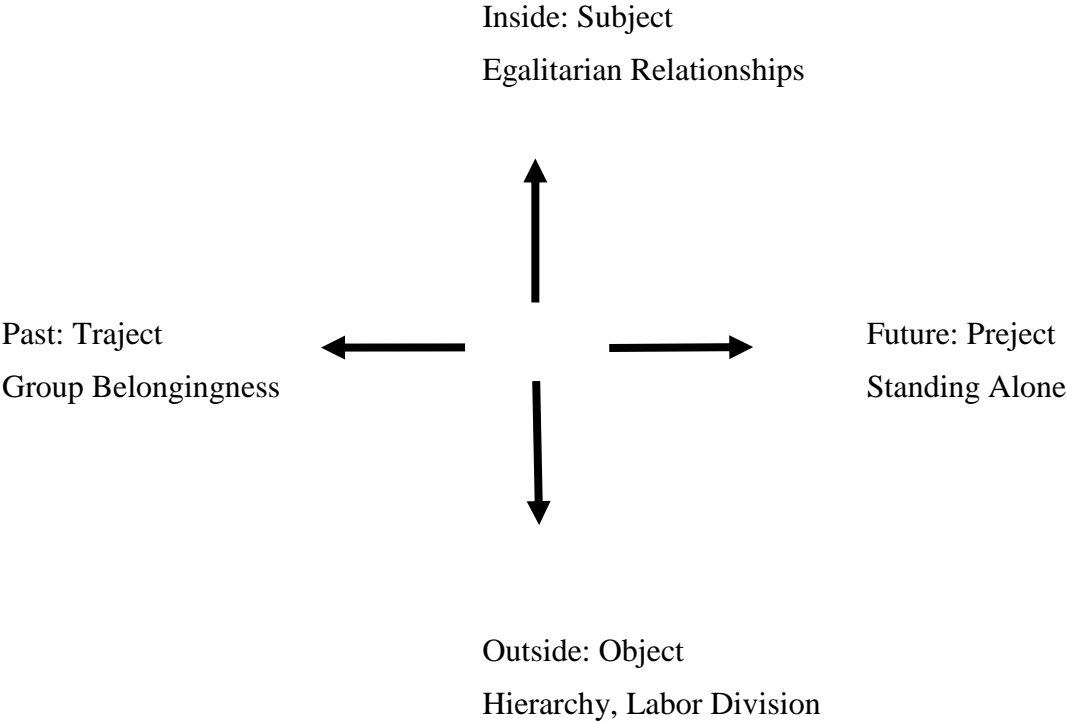
[INSERT FIGURE 1 HERE]

Inside: Subject

Egalitarian Relationships

Past: Traject   Future: Preject

Group Belongingness   Standing Alone

Outside: Object

Hierarchy, Labor Division

Figure 1: Four types of human relationships

This framework shows that in principle or in germ every human character trait present in one culture is also part somehow of the repertoire of other cultures. Even if, for instance, in China the combination of respect for tradition and for authority has been very strong, nevertheless, at times of rebellion and crisis, if the injustices of a particular dynasty became unbearable, divisions within the group, conflict and going against tradition became

unavoidable (Ferguson, 2011). In Figure 1 this is represented as a change from 'traject' to 'preject'. In turn, the egalitarian West produced the largest hierarchies ever, not despite but because there was a strong strive for egalitarianism as well – thanks to the fact that power distance and equality were somehow alternated or integrated into each other (Gauchet, 1985). It is the interaction between particular characteristics that is decisive in any case. In any culture and in any situation, the question is not so much whether to prioritise hierarchy or egalitarianism (and therefore also individualism) but how to blend them. Global citizenship then can be defined as entailing the capacity to find the right rhythm, mix or equilibrium between these different ways of relating and the corresponding values. Every culture knows them – that is what gives a common background – but the degree differs from culture to culture and that is where choices need to be made. In analysing the case material and stories we bring forward, we will point to this conceptual framework for understanding cultures. Doing this we will sometimes freely generalise and stereotype, though knowing well that individual cases always are more rich than their general background may allow.

The Engineering and Policy Analysis master programme

TU Delft's master programme in Engineering and Policy Analysis (EPA) aims to train technical students to become strategic advisors in complex societal, technical and political contexts. The future engineer and consultant will inevitably work in an international and interdisciplinary environment. This requires excellent intercultural and communication capabilities. This is in line with the composition of the student population; a cohort of 30 students annually typically contains more than 15 different nationalities. Last year EPA was accredited by the Accreditation Organisation of the Netherlands and Flanders (NVAO) as an international programme, which implies among other things that we have a staff with much international experience, a programme that accommodates different learning styles, special (housing/living) provisions for international students and a teaching programme that is international and intercultural in character.

The concept of active learning has a central role in the training of TU Delft engineers (Graaff and Andernach, 2006). In EPA, application follows the theoretical basis in projects, games, simulations, etc. In course of time during the programme there is a transition from a more cognitive approach to learning towards a more constructivist approach, and from teacher-centred to student-centred learning. The cognitive or teacher-centred approach to learning brings students into contact in various ways with relevant information that has been processed in advance by the tutor (Rullman, 2006). In the first course, in addition to attending formal lectures, students work in small groups using interactive whiteboards to train themselves in conceptual (systems) modelling. In the class 'Cross-Cultural Management', in addition to lectures and research, students experience cross-cultural communication and acquire knowledge and skills through training exercises and games. The international composition of the student group itself is an important tool and an asset for tutoring these subjects as the material and empirical evidence is already present in the classroom. Active learning actually thereby introduces egalitarian and dialogical forms of communication and cooperation into traditionally hierarchical relationships. For many students, this in itself already represents a cultural transition.

Getting started with 'culture'

In the first weeks of the EPA programme we try to support the students in their adaptation to the TU Delft environment by providing them with some theoretical concepts that allow them to interpret their own intercultural experiences. The confrontation with 'the other', in fact, being also a confrontation with their own cultural values and norms, is specifically facilitated by the first semester course on cross-cultural management. In this course we treat

the work on culture and diversity by Hofstede and Hofstede (2005) and Trompenaars and Hampden-Turner (1999) and the work by De Jong et al. (2002) on institutional transplantation. Hofstede and Hofstede's cultural dimensions are considered a good stepping stone for initial appreciation of similarities and differences between people from different backgrounds. 'Culture' is also addressed and experienced in games, during their introduction week off-campus and during normal course work, where we refer to 'how things are done at home' and have students discuss the differences in their home situations.

Off-campus

The EPA off-campus introduction week is organised in the third week of the programme, once students know their way around campus and some are experiencing the first signs of culture shock. Being out of the ordinary environment for four subsequent days creates opportunities for bonding and changes the character of the group from a mere 30 individuals into a group of international students that appreciate their differences. Typically in this off-campus week we participate in an intensive half-day role play to experience and learn how to cope with cultural differences. This half-day international negotiation game 'Oasistan' was designed by Martin de Jong and colleagues and is one of the top experiences students have with intercultural communication and clashing norms and values of the players participating in the game. In this role game the Prince of Oasistan is confronted by representatives of the European union with the fact, that the traditional privileged status of this former English colony in the spice trade will be put to an end, since according to the norms of the WTO it constitutes a form of unfair competition. The proud Prince of Oasistan feels insulted while representatives of the European Union and of the business sector try to propose an alternative in the development of the oil industry of Oasistan. The stereotypical role of the Prince of Oasistan and the exaggeration of cultural differences in the role game creates an atmosphere of humor and laughter in which they can be openly discussed. In this role play typically the facilitators consciously put some of the students in stereotype roles and sometimes awkward positions, which require them to behave differently than they are used to. For instance dominant and vocal students are put in the role of a subordinate to the King's son and the quiet and thoughtful students gets the role of key negotiator. It takes all students out of their comfort zone as this game has no (best) solution, while engineers tend to think they will always be able to find a one best solution. It therefore is an exercise in coming to grips with cultural differences.

The game actually represents a clash between two negotiating delegations, one from a hierarchical and collective culture (only the king's son, owner of the natural resources allows the members of his delegation to speak, and he demands to be honoured also by the other delegation in the game) and one from a more egalitarian and individual culture on (again see Figure 1). It poses the question not only, whether the negotiators can adapt to such a situation, but also which codes of behaviour should prevail at which moment on how they should find a middle way in order to reach a solution that satisfies all. These joint practical experiences are very supportive for bonding as they generate anger and laughter. The evaluation and debriefing of the game creates mutual understanding, so that all in all this role game appears to be very supportive for learning and internalising these lessons for later application in practice.

The Flowers Project

The 1000 Flowers Project was an attempt to create awareness among teachers about the international classroom and its different ways to stimulate students to experience belonging to TU Delft as an international institution. A grassroots approach was taken, in which lecturers could propose an activity that would stimulate the international dimension in their education,

the academic integration of students and a more sustainable approach to the future. The central office of TU Delft contributed €1000 to the project to stimulate lecturers to participate and cover at least some of the cost (Klaassen and Schoemaker, 2010). A total of 22 projects were proposed, mostly by staff already experienced with international educational issues. Although all of the projects are interesting, we would like to discuss two of them briefly, because they highlight the need and benefit of intercultural dialogue: 'Real Internatiozionale United' and 'Sense Your World'. Each institution dealing with internationalisation should ask itself: 'Do we have a framework for our students to become world citizens?'

Real Internatiozionale United

Most of us recognise the influx of foreign students at our institution, students who successively cluster with their own nationality group. Academic and social integration are hard to realise within a university context where local students are not too keen to interact with the international students and vice versa. This seems to be a problem universities elsewhere experience as well. 'Real Internazionale United' was a sports competition organised by Jos Weber of the Electric Engineering faculty, Telecommunications department. His goal was to break down the barriers between the clustering groups, and create a truly academic community. The assumption is that doing sports together is studying together. Roughly 40–60 students from 20 different countries, including staff, participated in a sports competition. Students selected their own favourite sports and ended up having one outdoor tournament playing soccer and one indoor tournament playing table tennis, badminton and volleyball in multinational teams. In this tournament students of different cultural and national background were mixed. Each would receive a flowers flag for participation. The tournaments definitely broke down the barriers between groups of nationalities. Through their involvement in sports, students became involved in one another's lives and studies. It appeared a simple and effective way to break down intercultural barriers and create a community of world citizens at TU Delft. It was found that the best way to run such a project is to include at least two standard sports events at the beginning of the masters programme. The costs came to about €1000 and someone to run the show.

Sense Your World

The other project, 'Sense Your World', developed by Rob Kooij, was also from the Faculty of Electrical Engineering. The aim was to enhance the cultural awareness of all students by having them share their heritage through involving their relatives in this project. As the name of the project suggests, the students ask people from different continents of the world about their opinions on the applicability of sensor nodes. A sensor node is a technological device for storing, distributing and gathering different types of information.

The reason to choose this subject is that wireless sensor and RFID (radiofrequency identification) technologies are hotspots in both the academic and industrial domain. The wireless sensor endpoints were likely to rise to 41 million worldwide in 2010 and the market

is expected to be as high as $5.3 billion (Brummelink, et. all, 2009). A good sense of humour is another reason for bringing these un-understandable technical devices to all the corners of the world by means of this project. It leads to a humoristic confrontation between a traditional agrarian society, which is gradually opening up to a modern technological one. With no electricity around, to speak of sensor nodes may not be very useful. By becoming aware of these differences the telecommunication students learn to acknowledge divers contexts, opinions on new technology and engineer solutions that meet people's needs. By watching each other's movies they see each other's roots and they get a sense of the human context for which they are working. In addition they see each other in a different light if they understand the great dividing lines present in each other's society. The videos show the diverse backgrounds of our international students, ranging from students from Ethiopia, India, Uzbekistan, China, Nigeria, Poland, Spain and Sweden. Dwellings varied from a simple habitat, to high rise, to country-side estates. Likewise the educational background of the family ranged from three years of primary school to university degrees; some came from backgrounds that had very much a group- or student-focused type of education (egalitarian – Figure 1), others a more traditional style of education (collectivist – Figure 1). A spin off of these activities is an increase in interaction between PhD students of different cultural origin, sharing their experiences.… If a student with a brilliant career brings a movie with him about his parents in the outskirts of Uzbekistan, that makes him more human. Therefore indirectly the project was also about academic integration and broadening horizons of master and PhD students. When the student returns to Delft, the camera is handed over to the project team. The student makes an English translation and subtitles of the interview for the project team. The goal of this Flower is to make video clips in 10 countries. All clips will be placed on a designated website: http://www.nas.its.tudelft.nl/people/Rob/sense/syw.html.

   As the cultural divisions in the videos could not be more extreme, it makes us as onlookers reflect on who we are and what our values are, as opposed to the values of the grandparents of our students. Yet the videos also showed the universal feelings we all tend to have for our children. We all wish them well, and want the best and most successful and happy future for them, even if the world out there has been transformed beyond our comprehension.

   These two Flowers projects show the need for intercultural dialogue, and the added value the international community may bring us, if we are willing to open up and share what is most personal and intimate with our fellow human beings. In such projects, implicitly or explicitly, the divergent values and cultural characteristics are reflected. What projects like this contribute to global citizenship, however, is not only an improved understanding of these differences, but more importantly, an effort in opening up, making each participant somewhat loosened from his or her background.

Intercultural internships in developing countries

   As part of a minor, 'International Entrepreneurship and Development', but also as a standalone internship or master thesis project, students have the opportunity to do a three-month internship in a different cultural setting in a developing country. In this setting the learning objective is to work on technical solutions in this different context and manage the project efficiently and tactically. The project does have a strong technical component, but it is also embedded in a set of cultural values and social relationships, which closely affect the implementation of the technical solution (Winner, 1980). The students, at least those participating in the minor, are prepared for their internship by following subjects on sustainability, intercultural communication, entrepreneurship, development theory and history of development. They prepare their assignments with care, and they are supervised in close

cooperation by the internship coordinator and the owner/supervisor of the assignment abroad. We present the example of a solar energy project in Nigeria.

A Dutch master student cooperated with two Nigerian master students in the design and implementation of a solar energy project in Nigeria (Folkert Moll, 2010). The students were supported by the board of TU Delft, and with this support they even were able to pay a visit to Nigeria in order to specify the project and search for the right partners. During that time the TU Delft wanted to stimulate the involvement in development issues and to that end it even devoted its lustrum year activities (2007) to development issues in Africa and the role of technology. All three students were from the department of electric engineering, they had become good friends and the Nigerian students, having the opportunity to study abroad, wanted to do something in return for their country. Although Nigeria has an abundant energy resource in oil and gas, the vast majority of its 148 million people do not participate in the benefits thereof, and only 51% have access to electrical power. In Enugu State a high school was selected for the project, in the neighbourhood of Nsukka University, where the two Nigerian students had worked as staff. The National Center for Energy Research and Development also had its office there and promised its support, and it was agreed that it would deliver the solar panels at a fixed price. The students started designing an electrical system and acquiring funding. After a while they were successful and received a grant of €25,000 to implement the project.

However, the project was not without difficulties. In the Netherlands most of the writing of the project application was done by the Dutch student with support from TU Delft – the Nigerian students had to write their theses. Upon the return of the Nigerian students to their own country they got involved in new jobs, one of them even preparing for a journey to America. The work on the project was only in the hands of the Dutch student and his emails were left unanswered. Eventually, the National Center for Energy Research and Development suddenly tripled the price. Security concerns in Nigeria, where kidnappings of non-Nigerians are a constant risk, made a second visit of the Dutch student – intended to conduct a feasibility study – extremely expensive and therefore impossible. It seemed that the Nigerian students who were involved in the project just took it for granted. From their side zero initiative was taken, which started irritating the Dutch student. He spent a lot of effort on the project and was disappointed and could not understand what was going on. Now that he could not do his internship in Nigeria, he and his teacher agreed that he would reflect on his intercultural experiences within this project on the basis of literature research on intercultural communication. This brought some clarification.

He noted the following: first, the collectivist character (traject – Figure 1) of Nigerian society produces many closed in-groups, among which trust and loyalty is not self-evident. Internally loyalty is strong, but there is in general no confidence in other groups or companies which, in turn, show the same degree of collectivism and closed in-groups. This is reinforced by the lack of regulation and lack of regulation enforcement from the side of the government. Lack of universalistic rules and rule enforcement by the state generally prevents equal treatment of different parties from the side of the state and therefore stands in the way of an open civil society (Wiarda, 2003). Relationships are always necessary, and without that nothing can be arranged between one group or organisation and the other and with the state bureaucracy. The fact that anonymous trust is lacking could for instance explain the sudden rising of the prices. If there are no bonds of loyalty, and one of the partners in the negotiation has the impression that money on the other side is abundant, such renegotiation of the initial price may take place. For Dutch people it goes against universalistic application of rules and against neutrality of roles (Trompenaars and Hampden-Turner, 1999), which are the coordinating mechanisms of western civil society and which make it possible to find common ground as equals despite differences (egalitarianism – Figure 1). The Nigerian students had risen in status thanks to the initial support of TU Delft. They could do the right and good

thing and at the same time shine – which is very important in any status-oriented society. Where the Dutch student was waiting for the initiative required from the Nigerian students to deal with several issues – from their own point of view the Nigerian students apparently just accepted the natural course of events. Interventionist actions are not usually part of traditional and collectivist take societies, because they suppose egalitarian relationships (subject – Fig. 1) and they also entail the capacity of standing apart from the group, which not much appreciated in traditional cultures (preject – Figure 1).

The Dutch student discovered that, although he at first considered himself as a partner in a common enterprise, as equals, in fact – from the point of view of the Nigerian students – he had been the owner of the initiative, more or less from the beginning. Wasn't it true that it was TU Delft that wanted to do something on development and did the initiative not originate from that concern? In addition our Dutch student discovered that indirect communication by email for his Nigerian counterparts could not replace direct contact. He started making more phone calls and he also started pushing the project more from his side, positioning himself as manager of the project and behaving as the one in charge. After a while he found new Nigerian partners to support the project and take it further successfully (see http://www.lightingnigeria.com/), when other teachers from Nsukka University took over the responsibility. At the time of writing the technical part of the project has been implemented. Also a master thesis on operation and management issues has been produced. The project has been taken forward not by denying problems, but by tackling them.

Concluding remarks

All the examples and experiences mentioned show that by investing time and effort and – often – by suffering crises and through coping with misunderstandings, representatives of different cultures can largely overcome the limitations of their own cultural programming. The Flowers project and the role-playing games in the EPA programme succeeded in creating a common base of understanding and appreciation of differences. The examples show that educational institutes can create new spaces of intercultural communication, which may be the basis for a new form of world citizenship.

The experiences in the Engineering and Policy Analysis programme and the internship projects show that such worldwide communication is about differences in values connected to management options. It is easier to create a playing ground for intercultural communication in leisure time than on the job. The serious working environment puts extra stress on intercultural communication. Only respect for another person's values is not enough. Priorities between different values need to be set, trade-offs proposed, and agreements need to be found in order to make the project a success. Failure costs money. The examples also show that putting people in new situations and taking them out of their comfort zone stimulates (social) learning. Providing a theoretical base to reflect on such situations allows international students to give meaning to these sometimes stressful experiences. Intercultural communication cannot move forward without misunderstandings and disappointments. Actually, these have to be interpreted as belonging to the communication effort. That is number one of four rules, which may frame such intercultural communication:

1. The crisis or communication failure actually is not the end of the communication, rather the beginning. Where our own framing and language is not self-evident anymore, we become part of a bigger story.

2. Intercultural communication cannot do without every partner in the communication realising his or her own cultural biases and somewhat becoming free from his or her background. It takes self-restraint and openness from all sides. Without such an attitude communication failures cannot be overcome.

3. The establishment of a common basis for communication and cooperation is part of the cooperation and communication itself. We need to prepare our students for participation in international working environments; establishing the rules for communication should be considered as the first task of such cooperation itself.

4. Intercultural communication in education cannot do without an extra effort. It takes extra energy, time and, therefore, also money, as well as other means, and it cannot be done (at least not very often) only implicitly and unnoticed.

In such communication and in any management project the right order and priorities between the different forms and values of the different cultural heritages need to be established time and again. Actually, this is also included in point number three above. In the examples the tensions are shown between different priorities, between forms of grouping and the corresponding cultural values and ways of communicating and behaving. Sometimes our students need to be able to adapt to old traditions and group codes, but at other moments it may be necessary to depart from tradition and introduce new codes of behaviour, maybe egalitarian negotiation, maybe criticism of past practices and the power of embarking upon an uncertain way into novelty. All of that depends on time and situation.

In addition, the examples show that in many projects a tension is present between the values of traditional tribal or agrarian society on the one hand and modern civil society oriented values on the other hand. Especially, but not only, Africa is caught between the codes of traditional society – which do not function anymore like they once did – and modern civil society values. The traditional collectivist and hierarchical values of closed in-groups once bound villagers and clans together in mutual ties and of responsibility, usually in small but strong we-groups. Nation states, the rise of big cities and technological progress mixed these tribes and clans, but did not take these tribal loyalties to a national level, resulting in much confusion. Civil society oriented values, such as egalitarianism, open communication, free association of individuals, universalistic application of rules, are not yet fully in place (OSSREA, 2002). For the transfer of technology and for developing the economy in general this predicament appears to be an obstacle (Wiarda, 2003). Introduction of modern technology and organisations always entails a more or less hidden script, in that they always imply cooperation on a larger scale. In turn, such large-scale cooperation cannot be organised without open communication, universalistic application of rules, instrumental dealing with time, disciplined labour, and especially the integration of egalitarian relationships into hierarchy. This last point is of particular importance for two reasons. First of all, it is important because large-scale hierarchies become petrified machine bureaucracies if they cannot include feedback mechanisms of correction and criticism from the bottom to the top. The second reason is that this very example shows that seemingly exclusive values can be integrated into each other with the result that they even help enabling each other's functioning and deployment. If, for instance, going against the group can be integrated into group solidarity, the group will function even better.

Maybe the very notion of world citizenship is to be defined by this ability of integrating the many voices, values and behavioural patterns of the human race, irreducibly pluralistic as they may be, into each other – that is, finding the right combination and order at the right moment. We see that our students in an international setting exercise this ability and we consider this as a promise for the world to come.

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